SPEECHES

Delivered in

GVILD-HALL

ON

Friday the sixth of *October*, 1643.

At a COMMON-HALL,

Vpon occasion of desiring the Assistance of our Brethren of *SCOTLAND* in this W-ARRE.

VIZ.

The
1. by Mr. *Solicitor.*
2. by Mr. *Edmund Calamy.*
3. by Mr. *Jeremiah Burroughes.*
4. by Mr. *Obadiah Sedgewick.*

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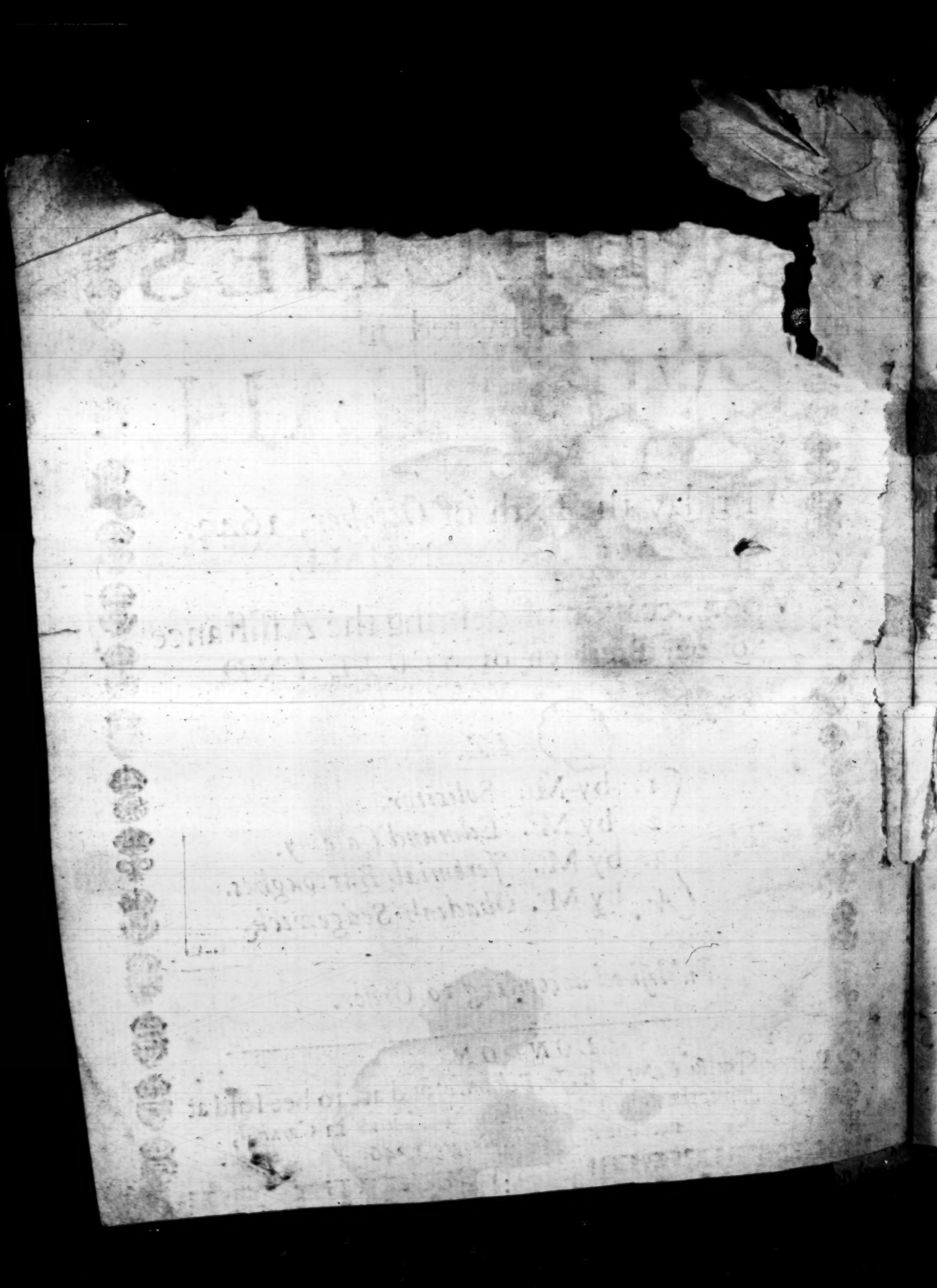

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SPEECHES

Delivered

At Guild-Hall, on Friday the ſixth of *October*, 1643. At a Common-Hall.

Mr. Solicitor *his Speech at Guild-Hall, on Friday, October 6.* 1643.

Worthy Aldermen, and Gentlemen, and Citizens of this Famous City of London,

THe cauſe of the calling of this Aſſembly of this Common-Hall, it was the buſineſſe of *Scotland*, I thinke it is not unknowne to many of you, that about two months ſince both the Houſes of Parliament did ſend a Committee into *Scotland* to deſire the aſſiſtance of our brethren of *Scotland* in this Warre: the Committee hath from thence ſent Propoſitions to both the Houſes, whereby wee ſee their willingneſſe to come to our aſſiſtance: but one part of it is, that without ſome ſupplyes of Money, they are not able at all

to come into this assistance. The Houses considering the necessity of their comming in, and of speedy supplyes of Money to that purpose, they did send a Committee, and did desire that a Common-Councell might be called, which was done upon Munday last, and they did thither send a Committee, with desire that the Common-Councell would take that into consideration, that is, the necessity of their comming, and speedy supplies to bee raised. And for the effecting of this, not having any other means so neare at hand as that, they did desire that the Common-Councell would appoint a Committee out of themselves to consider of this businesse with the Committee of the House of Commons: These they met, and have been together these two dayes considering of it, that is, *Wednesday* and *Thursday*, and they did intend, and doe still, to send to divers of those that are able and rich of this City, to the intent that they might see, what they would lend to this businesse; and to tender to them such security, as they conceive to be very convenient and fitting for those that are willing to lend Money: but when they had entred upon the businesse, and considering the speed, and the necessity that the supply should be expedited, they thought that would be too long a way, yet resolved to prosecute it still, but withall they did desire, that my Lord Major would be pleased to call a Court of Aldermen this morning, (which hee did) and likewise a Common-Hall, to the intent that the necessity of the raising of this money speedily might be declared to you, because the other would be a longer way; which though it be intended still to be prosecuted; yet when you are all here together, we may the better know your affections to this businesse, and that the Money may be speedily raised, though not the whole, yet it will be somewhat to the businesse, if some considerable summe might speedily be sent away.

I conceive there is no need to acquaint you with the benefits that will redound to this kingdome, and the advantages wee shall have by a nearer association with them, and by their comming in, to this purpose for our assistance; the benefits certainly when wee consider of them, are many. As first,

This great cause which is now in agitation, that by this means will be much secur'd; it will bee assur'd to us, that the event, and the successe of it (by Gods blessing) will bee made a great deale the cer-

certainer: n'ney do not come in, then we are to consider how we stand. Certainly, the Parties they are very equall in this businesse, and where the Parties are equall, the successe must needs bee dangerous, and very uncertain. Now we all of us see, that all ranks and degrees of men, even from the highest Lords, to the meanest Commoners, they are engaged on both sides; and if the advantage be of either side, it is in the other, because that the greater part of the Nobility and Gentry we know they are the other way. Likewise if we consider the Cities and Townes of this kingdom, that there is *Newcastle*, that there is *York-shire*, that there is *Shrewsbury*, that there is *Bristoll*, that there is *Chester*, and that there is *Exeter*, and divers others Cities and great Townes in their custody.

If we goe through all the Counties of the Kingdome, wee see there the greatest parts of the Northerne parts possess'd wholly by the Earle of *Newcastle*, *Northumberland*, *Cumberland*, *Westmerland*, *York-shire*, and some other parts. So in the West, goe to other Counties, there is a mixture in all of them, that we cannot say there is any part of the Kingdome free; so that the mixture seemes to be of the people likewise, if not the greater party the other way.

If we consider likewise the events and successes; as we on the one side have taken *Portsmouth*, *Chichester*, and some other places, so they on the other side have taken *Exeter*, and *Bristoll*, and other places. If we consider the events of the Skirmishes, Fights, and Battailes that have been; we cannot say, that on any side hath been any compleat Victory; that at *Edgehill*, it pleased God to give us a deliverance, we finde it was no compleat Victory, by those things that followed; so this at *Newbury* lately no compleat victory, for had it been so, the Warre had been at an end, so that which way soever we looke, unlesse wee call them in to our assistance, certainly the Parties on both sides, are very equally engaged; and certainly when two men of equall strength doe wrestle, it is an even lay which of them will give the fall; as long as the ballances stand so even, it is very uncertain which way they will weigh down.

We are to consider, (that in respect that the danger is such, and the event of the Warre so uncertaine, without their comming in)

what the cauſe is that is loſt, in caſe the day ſhould be theirs; certainly conſidering that the Papiſts in *Ireland* are wholly engaged, that the Papiſts in *England* are wholly engaged, that the Prelates and their Party are wholly engaged, that there are divers that are Neuters, and ill-diſpoſed men, that they likewiſe encline that way: Conſidering that that Party is acted by Jeſuiticall Counſells, for certainly they are behinde the Curtaine, though they are not ſo viſible to us: I ſay, when this is conſidered, who are the Parties that ſhall get this day, it is very eaſie to prognoſticate what the loſſe will be, no leſſe then of Religion, and of our Lawes, and of our Liberties: In a word, if that that Party doe prevaile, I am affraid we have loſt all; and therefore thoſe other things, they will not be ſo conſiderable which I ſhall tell you of. Wee know the great Loanes and Contributions that have been made by the Worthy Citizens of this City, and by divers other well-affected perſons throughout the Kingdome; the Money, the Plate, the Horſes, and other things for this Warre too, they will bee loſt: but not onely ſo, but certainly, that theſe have been lent to the Parliament for the maintaining of the Warre, againſt that Party, this will bee good reaſon why they ſhould take all away. The publike Faith likewiſe of both Houſes of Parliament, and ſo the whole Kingdome, certainly that muſt be violated, and if that ſhould bee ſo, if that we ſhould be over born in this cauſe, it will eaſily be foreſeene, whether any future Parliament will be enabled to ſtand up for the defence of Religion, and the Liberties of the People. Wee may adde to this the Charters and the Franchiſes of this great City, it will be eaſily foreſeen, what will be the event of that, whether they wil be continued to you, yea or no, conſidering what affection you have born to this cauſe. Certainly in former times, the Charters and the priviledges of this City, they have been confirmed by Parliaments, as doth appear in King *Johns* time, in *Henry* the third, *Richard* ſecond, & always after the ending of thoſe great Wars, wherein no doubt, the City (as hath been ſeen in that) did engage themſelves, as now, in the Parliaments cauſe; therefore for their ſecurity, their Charters were alwayes confirmed; which wee need not doubt will be done in this cauſe; but in caſe the event ſhould bee otherwiſe, what the loſſe will be in that way, you may eaſily ſee; ſo that all is at ſtake, and if we bring not them in to our aſſiſtance,

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for ought I know, we are as faire to loſe the game, as winne it; and if any mans eſtate here, ſtood upon the like caſualty, I believe hee would give ſome conſiderable ſumme to enſure it, in the office of Policies; Thus we ſtand in caſe they are not called in, the loſſe ſo great, that is the loſſe of all, the event ſo uncertaine.

In caſe they be called in, we are to conſider then what alteration this is like to make; we are therefore to conſider how it comes about that the Party comes to be ſo equall, that ſo many ſhould engage themſelves on the other Party, as we ſee they doe; certainly a great many of them doe it, being uncertaine in their judgements to which ſide to cleave. Another Party they doe it, becauſe that they out of feare deſire to keep their Eſtates, and ſtand Neuters. For the firſt of thoſe, certainly both at home and abroad, thoſe that are averſe, they looke upon us as a Proteſtant Kingdom, but divided among our ſelves; they heare Proteſtations on both ſides, that both Parties doe proteſt to maintaine the Proteſtant Religion, the Laws of the Kingdome, and the Liberty of the Subject; and they ſee and read the Declarations that goe out on both ſides, and the matter of fact being that that makes the cauſe, they know not what to believe of that; for when they read the ſeverall Declarations, they ſee that affirmed by one party, that is denyed of the other, ſo that indeed they know not which way to bend themſelves to beleeve, (of the matter of fact, I meane:) But now a great many after the caſe hath been ſtated, as it hath been on both ſides by theſe Declarations, when they ſhall ſee that this Kingdome of *Scotland*, to which Declarations have been ſent by both Parties, (for ſo they have, the King hath ſent on his ſide, and the Parliament hath ſent on their ſide alſo) when they ſhall ſee the Kingdome of *Scotland* hath ſent a Committee into this Kingdom, to informe themſelves of the buſineſſe how it ſtood, to the intent they might know how to carry themſelves between both Parties; I ſay, when after all this, they ſhall ſee a whole Proteſtant Kingdom, as one Man, a Proteſtant Kingdome that hath had differences heretofore, and thoſe differences have beene ſetled, when they have beene in the ſame diſtractions as wee have, and ſo ſetled, as that it hath beene with a cleare Declaration of their innocencies, that they had juſt cauſe to doe, what they had done, and went away as they did, with that full ſatisfaction

&tion they have given to the world: I ſay, when they ſhall ſee ſuch men, as have for ſo long a time ſtood by as a third Party, and Spe-&tators onely, and lookers on; when they ſhall ſee a Kingdome, that is altogether unbyaſs'd, that hath the ſame King, lives in the ſame Iſland, that hath the ſame Religion: I ſay, when they ſhall behold a whole Kingdome to declare for the one Party, that is, for our Party; when they ſhall ſee them not onely doe ſo, but enter into a League and Covenant, and that by oath with us, for the maintaining of this Religion: when they ſhall ſee them engaging their whole Kingdome as one man, in a War for the maintaining of this cauſe: I ſay, certainly that muſt bee a convincing, ſilencing argument to all theſe men, that this is the Party that doth maintain really, and in truth, the true Proteſtant Religion, the Laws of the Realme, and the *Liberties* of the Subject: That is for the firſt.

The ſecond is, there is another Party, that are well enough ſatisfied in their judgements, but out of feare of their eſtates, and other ſiniſter, by and baſe ends, (for ſo they may be called, for as this Covenant calls it a deteſtable Neutrality, ſo may wee) I ſay, when theſe Parties ſhall ſee ſuch an addition of ſtrength to the one ſide, their owne principles of feare will teach them to goe to that that is the ſtronger ſide. But admitting that men ſtood in their judgments, and in Neutrality, as they now doe, and that their comming in did not alter one man; yet we are to conſider what the ſtrength is that they doe bring in with them, and what that is like to doe, admitting the parties to bee as equally engaged, as now they be; and that is by their owne Propoſitions, that when they come in, they intend to come in with 18000 Foot, with 1000 Dragoneers, and 2000 Horſe, with 21000 Horſe and Foot, with a Traine of Artillery proportionable and ſuitable to ſuch an Army: Certainly, by the bleſſing of God, ſuch a force to bee added to the one Party, that is now even, it cannot but in all likelihood cary down the ſcales, and alter the whole frame, and the ſtate of the buſineſſe. Why? certainly two againſt one in all buſineſſes, that makes oddes. If we have the addition of that whole Kingdome to this Party that is even with the other, or neare ſo, now wee may eaſily judge of the event. This is the firſt benefit I ſhall propound to you, wee are like to reap by their comming in, that

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is, the assuring of this great cause, that so much concernes us.

The second is this, which I shall propound to you, that is, that it will bee for our profit, that it will ease the Warre, that it will make the charge, and the burthen of it to bee lesse; This doth arise partly out of what hath been said, that their comming in, it will shorten the Warre, for as long as the parties are equall, it must needes lengthen and protract the Warre; when two scales are almost equally ballanced, wee know for a great while it falls on the right hand, and on the left hand, and it is a great while before they stand still; so that if the War bee protracted and lengthened, that will bee spent in time, and a great deal more, then a good round summe will be in making a sudden conclusion of it; I think every Lessee, hee had rather pay a good round Fine, than for many yeers together, to sit upon a great Rent; this may bee our condition, if wee doe not bring them in, besides the losse of all at last; But the benefit will appear, by the shortning of the Warre, in this further:

By those miseries, and that poverty, and that calamity, which a long Warre must of necessity bring with it; The wealth of this Kingdome (I suppose) it arises out of the soyle, and the ground of the Kingdom, and it arises out of the Manufactures, and out of the Trade of the Kingdom; These again do consist principally in Rents and in Debts; certainly Debtors by having their estates plundered, and wholly taken away from them, and the lives from many, debts will cease, there will bee no debts to bee paid; the same will bee likewise of Rents, when the Cattle shall bee killed up, and the Tenants plundered of all they have, there will bee no Rents paid: How will it bee like, if the Warres continue, that the Trade will bee continued? for the materialls of Trade by a long Warre, will bee wholly destroyed, and taken from us; The Sheep of the Kingdom that bring our Woall, and the Horses, and the Cattle, that bring our Leather and our Tallow; these three, the Wooll, Leather, and Tallow, and divers other things, wee know how many hundred Trades, even from the greatest Merchant, to the lowest Handicraftsman, how many they imploy; these, they will bee destroyed, not onely by the consumption, which the Souldier makes, that is wastefull, but even the policy

of Warre will require of the Enemy, (as wee see of late about *Glocester*, in the Vale of *Esum*, the policy of War will cause, I say, one party) to kill and destroy all Cattle, when the necessity of Warre requires it, to starve out the Enemy; Besides the daily losse of Towns and Cities, what a losse will that bee to Trading, and in particular to this City? I beleeve it is a sensible thing to many of you, the taking of *Exeter*, the taking of *Bristo'*, and the Trade of *Newcastle* stopped, and some other Cities, what a great losse, even in point of debt, it hath been to many worthy Citizens, of this City; Besides, a long Warre it will consume, the very materialls of life, of food and rayment, wee shall neither have meat, drink, nor cloathing, if the War continue, considering the burnings and devastations that goe along with it, so that for my own part, I think it is a very clear case, that wee had better buy out with a round summe, a short War, then to have a long War continued, though it bee without any charge at all; If all our horse and foot, and trayn of Artillery, and Garrisons, were all paid to our hand, wee had better buy a short Peace, by bringing them in, than to have a long War without charge, because of that inevitable poverty, that a long War must needs bring to a Kingdom; this first thing that I have offered, is in point of time, the shortening of Warre, the Benefit and Profit that it will bee to the Kingdome.

Secondly, Wee all know this Warre hath contracted a great debt upon the Kingdom, and it will contract farre more; In case this shall bee hereafter to bee paid in sheere Money and Coyn, I am afraid the Kingdom is not able to pay it at once, (I beleeve that all men know) Suppose this then shall bee appointed to bee paid at certain yeers and times, what will bee the event of that? I am afraid the destruction of the Kingdom, for then the case will bee thus, the greatest part of the Lords and Gentry are ingaged in the other way, and here lies a great debt annually to bee paid by the Kingdom, and certainly this will disaffect people to all other Parliaments, when they shall yeerly bee under the payments of such moneys, that the Parliament hath contracted upon them; And then considering who it is will operate upon the other party; for there is another party that will not bee easily reconciled to the party that hath been on the other side, and so this other party

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ſtriking in the other way, what this is like to produce, is very dangerous to mee; whereas on the other ſide, as long as the parties are equally engaged, as wee are, without their comming, I am afraid there will not bee that force on the one ſide, as to make the other ſide, (that is, the Papiſts, and the Prelates, and the other Malignants) out of their eſtates to pay theſe debts, which their comming in, in all likelihood will make us doe; which if theſe debts bee paid out of their eſtates and Lands, I know no inconvenience will come to the Kingdom by it; for here is the caſe, they that have it now in their hands, to imploy it for the deſtruction of the Kingdom, it will bee onely putting it in their hands, that ſhew their good affections to the Kingdom; ſo that way I conceive the debt of the Kingdom, will bee no loſſe at all to the Kingdom.

The third benefit is, that even the preſent War it will bee made leſſe chargeable to us, and that in this; They not being come in, wee have not *Newcaſtle*, there is *Nottinghamſhire*, *Yorkeſhire*, that great Country, a great part of *Lincolnſhire*, the Biſhoprick of *Durham*, *Northumberland*, *Cumberland*, *Weſtmerland*, the greateſt part of the Weſt, the richeſt part, I know, in this Kingdom, except this City; I ſay, in caſe they come not in, they are all under contribution, to the other ſide; their comming in gaines *Newcaſtle*, it gaines as much, as the money to bring them in will coſt us, the very gaining of that Town; and likewiſe when they come in, it brings all thoſe Countries under contribution; ſo that the very contribution that thoſe Northern Countries will yeeld, it will not only pay the *Scotch* Army, but is likely (as it is beleeved) it will make an addition for our other Forces, that wee ſhall have to ſpare for other Forces, by that which their comming in will gain of the contributions of thoſe Counties; ſo that I have now done with thoſe Benefits, that will come to you in point of Profit, and likewiſe the aſſuring of this great Cauſe.

The third is this, that whenſoever wee doe come to a peace, when Gods time is come that wee ſhall have one, yet their comming in, in all probability, it will cauſe us to have a better, a ſurer, and a better grounded peace, then if they doe not come in; And likewiſe, what peace ſoever wee have, that it will bee perpetuated, and bee the ſecurer for us, and our poſterity to reap the benefit

tell

of it: First, that their comming in will make our Peace, in all probability the better; I beseech you, without their comming in, what is it like to bee? The parties are equall, the partie that is against us, they consist of Papists, and Prelates, &c. if wee come to compound this businesse, what is it like to bee? but that our composition will bee indeed the destruction of the Protestant Religion, and of our Liberties; I am afraid it is very like to bee the ending of that controversie between the two women for the Childe, who should bee the Mother of it, that is, that the Childe should bee divided; Wee know that our division must have caused death, I am afraid wee shall then come to bee half Protestants, and half Papists, and this neutrality of both, I am afraid it will bee the destruction of the one; If it prove not destructive, yet certainly it will prove very dangerous to us; In diseases, if Nature bee not able wholly to expell the malignity of the disease, it afterwards breakes out in botches, and one malady or another: A sore not cured at bottome, it afterwards festers, and breaks out, and afterwards endangers the person, as much as before; If they come not in, considering the engagements on both sides, and considering the parties, who wee must compound with, I say, the cure is like to bee very imperfect, their comming in I hope will make it perfect; Besides, what ever the Peace is, if it bee good without their comming in, it is likely wee and our posterity shall reap the fruit of it, certainly, wee have had great experiences in the times of our Ancestors, that when divisions of this nature have been, as when the Statute of *Magna Charta*, was first obtained, which was with all the care the wit of man could devise, there was the Oath of the King, and all the Nobility of the Kingdom, yet it was broken within twelve moneths after; In his Sons time twelve of the Nobility were appointed to see it kept, that would not doe the work, afterwards they appointed Gentlemen in every Countrey, that they should see to it, this did not the work, it broke out from time to time; But what should wee goe further? Those Lawes that have been made against Papists in our memories, are not the Laws full, that no Papist is to bear armes, how see wee that put in execution, and that two parts of their estates to bee seized, when wee see nothing at all hath been done that way. For the Petition of Right, in our memory, how was that kept? Again, our neighbours

bors the Netherlanders, when they made that peace with the King of *Spain*, they called in this Kingdom and *France*, to bee witneſſes to it; wee ſee how that calling us in, to bee witneſſes, how that hath engaged both parties to that State at this time, and how wee have been aſſiſtant to them, and expreſſed our deſires to have them thrive; But how is it like to bee, when there ſhall not onely bee our own Kingdom, but a brother Kingdom, an entire Kingdom, one of the ſame Religion, with us, one that loves their Liberties, as well as wee, when they ſhall bee engaged in point of intereſt with us, when the ſame Law, the ſame Acts of Parliament that ſhall compoſe the differences, when if it bee broken on our parts, in any thing that concerns us, they cannot conceive but it may be their caſe the next day, becauſe it all depends upon one Law, one and the ſame Title, and their intereſt is the ſame; So that if there were nothing elſe in it, but that wee were like to have the better Peace, and on the better termes, and what ever it bee; it is likely to bee kept the better, to us and our poſterity, if nothing elſe were in it, that were much to our advantage ſurely, if by ſome conſiderable ſumme of money, wee might have them brought in, and have them at the end of this Peace, and intereſted in it as well as our ſelves; So that I have now done with thoſe Benefits, I have offered to you, that wee ſhall have by their aſſiſtance and comming in; I make no doubt but that moſt of theſe things were known to you all before, and that this part hath been to very little purpoſe, that I have ſpoken, for when that both the Houſes of Parliament, have ſeen the neceſſity and benefit of it, when it was propounded to the Common Councell, that they likewiſe ſaw the neceſſity of it, I know it will bee bootleſſe to uſe any further Arguments to you, that you may ſee the benefits that will redownd by their comming to us.

But it will bee asked, notwithſtanding wee may receive benefit by it, how may wee bee aſſured that they are willing? Truely, for that, by what hath been done, it will bee ſufficiently clear; Both Houſes ſent a Committee to them, that in a little time did produce the Covenant there, approved of by their Aſſembly of Divines, and by the Convention of Eſtates, it is come hither, it hath been agreed here, it hath been taken here by the Houſe of Commons already, and by a great many of this City; A worthy Lord,

tell

my Lord *Wharton* (I may name him here) at a Common-Councell, he did declare to my Lord Major and Aldermen, that their House would in few dayes likewise take it; this Covenant shews their willingnesse (in the first place) for wee by that are bound to the mutuall defence of our Religion, and preservation of our civill Liberties, for by that we are bound to the preservation of the Liberties of Parliaments; and that Delinquents and Malignants may be brought to their just triall; so this is already done.

It was likewise declared by the Commissioners of *Scotland*, that they did not doubt, but by this time they were taking it in that Kingdome; and their Commissioners here they have taken it already; so that they have joyned themselves to us by oath, for the mutuall preservation of Religion and Lawes.

In the second place, they have shewed their consent by the Propositions they have sent to us, which are the termes upon which they are to come in; they have not staye here but they have proceeded to action; they have named the Generall of their Army, which is my Lord Generall *Lesly*, which was their Generall when they came into this Kingdome.

And likewise they have granted Commissions into all the Shires of *Scotland* for the raising of Horse and Foot, and named their Colonells, Captaines, and other Officers, and listed them. There is a further progresse likewise, that is, that we have taken *Berwicke* already, for the facilitating of their comming in, which may bee a place of retreat for them, and a Magazine for their Ammunition and Victualls. And since this hath been taken by the Parliament, they have sent some Troops of Horse, and certain Foot for the securing of that Town: and if they had before knowne the consent of the Parliament for their having the use of *Berwicke*, they had put in their Ammunition and Victuall before this time into *Berwicke*, which before this time surely they doe know; and therefore we doubt not, but they have done the other.

Likewise further, when they come in, they intend to goe on in their march, though it be farre in the yeare, and not to sit downe in their quarters. Wee know my Lord of *Newcastle* did it last yeare, we know they are as farre Northern borne, they are born in a colder Clymate; and therefore wee doubt not of it, and so ere long, we hope to heare of the taking of *Newcastle*, which what

reliefe it will be to this City in the point of Coales, and other Trade, you may eaſily ſee: Moſt of this to the Common-Councell was declared by two Worthy Commiſſioners that were ſent out of *Scotland*, my Lord *Mackland*, and Mr. *Henderſon*. But it may be ſaid, if they be ſo willing, and ſo ready to come, and have all things ready, what is the reaſon wee heare not of their comming into the Kingdome? They have anſwered us by their Propoſitions, that it is impoſſible for them to doe it, without ſome ſum of Money: and that this is no pretence, but that it is really ſo, we have it from our owne Committee there, wee have it from all hands there: and if we conſider how they have been exhauſted heretofore, I thinke we may eaſily believe it our ſelves: and that their Army that is in *Ireland* have been 14 moneths without any pay at all, they are faine to ſupply them with neceſſities, which hath been foure ſcore thouſand pound, elſe that Army muſt have ſtarved. We know they had two years Warre, we promiſed them a brotherly aſſiſtance, and there is an act for it, but it is knowne by reaſon of the troubles we have here at home, we have not paid them that; ſo that conſidering the poverty of that Kingdome (without offence I thinke we may ſay ſo) I ſay, conſidering the poverty of that Kingdome, it is certaine, it is not a pretence of theirs, but it is really ſo. Neither indeed can we preſume it, when as the Covenant and Oath they take, binds them as well as us, that they ſhould come to our aſſiſtance; it binds them as much to our aſſiſtance, as that Oath binds our ſelves to our owne aſſiſtance, and therefore wee cannot preſume, that they would (being diſ-ingaged of an Oath, afterward) be willing to take that Oath, unleſſe they did likewiſe know their owne neceſſity, that they could not come in without ſome ſumme of Money; and truly I ſuppoſe that they cannot come in without Money, (as hath been declared to you) and that we muſt ground upon and build upon, for wee are aſſured it on all hands.

It will be then ſaid, what is that ſumme? Why truly the ſumme that they have ſent in their Propoſitions, is 100000 *l.* I confeſſe a great ſumme, and that that I know not how to mention in this Aſſembly, conſidering how this City hath been exhauſted formerly by thoſe great Contributions, and by thoſe aides that they have given in this caſe. But on the other ſide, though I cannot indeed

tell

tell how, when I conſider the ſumto preſſe it: yet when I doe conſider the inevitable danger that follows, and the great advantages that we loſe by every dayes delay in it. I ſay, when I conſider them, I cannot on the other ſide but preſſe it. Let us therefore conſider, in caſe this bee not within ſome convenient time raiſed, what an infinite diſadvantage comes by it to us.

Firſt of all, all thoſe preparations they will bee in a manner loſt, if that it be not preſently raiſed, there will be no comming in this Winter, if there be no comming in this Winter, no gaining of *Newcaſtle*, if no gaining of *Newcaſtle*, no Coales, nor materials for Fewell. Nay, that is not all, but if they doe not come in now, and if wee doe not provide this Money, I ſhall deſpaire of their comming in at all, and that upon this ground, that if wee bee not able now to raiſe the ſumme of Money, the continuance of this Warre, it will more and more every day, and that ſenſible, diſ-enable us to doe it at another time. If we cannot doe it now, wee ſhall be leſſe able to doe it, a weeke, a moneth, a quarter of a yeare hence; for the Warre you ſee deſtroyes all Trade, (that hath been opened to you before) wee ſhall grow poorer, our Enemies ſtronger; if we be not able to bring them in now, we ſhall never bee able to bring them in at all.

It will be deſired, if it bee poſſible to raiſe this great ſumme of Money, what is the ſecurity ſhall be given? for truly it was never deſired of this city, that ſo much mony ſhould be given to them, but it is deſired it ſhould be onely lent, for if they come not in in time, the buſineſſe is as good as loſt: they have therefore (conſidering this) already engaged the Publike Faith of that Kingdome, with the Publike faith of this Kingdome, for the raiſing of 200000 *l.* either by borrowing of it here, or in Forain parts. Therefore this is the firſt Security that is tendered to you now, that money is a borrowing in Parts beyond the Sea; that Mony that is ſo borrowed, ſhall goe on towards the repayment of this, what ever it is that ſhall be lent. But beſides this Publike Faith, there are divers wayes viſible how this Publike Faith will bee diſ-engaged, that is, by the Sequeſtrations, for there is an Ordinance of both Houſes for 30000 *l.* to be raiſed for them out of the Sequeſtrations. Now this ſhall not need to diſcourage any that ſo little hath bin raiſed out of the Sequeſtrations hitherto, for the Houſes have

been preparing the buſineſſes a great while, and now *Michaelmas* is come, all the Rents are ready, within few weeks to bring it in; that is for ſo much.

Their comming in, it gaines *Newcaſtle*, the gaining of *Newcaſtle* gaines a great maſſe of Coales that are there ready already, when they come in; and out of that there will bee likewiſe an Annuall or a Monethly payment of the Coales, for the diſ-engaging of thoſe that ſhall lend this ſumme. Beſides, when they come in, if they cleare thoſe Countrys, wee know how full of Papiſts, & how full of Prelates, thoſe Northern Countreys are, as *York-ſhire*, but eſpecially the whole Biſhoprick of *Durham*, a whole County, *Northumberland*, *Cumberland*, &c. full of Papiſts, full of thoſe of the Prelaticall party, full of Malignants, when they come in, thoſe parts are cleared, they will be free for three whole moneths, and ten dayes, for the diſ-engaging of this, (which I forgot to tell you before what the *Scots* are to doe for this 100000 *l.*) for they are to bring in their Traine of Artillery, their 21000 Horſe and Foot, they are to continue three moneths and ten dayes in your Service, after they come into your Kingdome, after the payment of this 100000 *l.* ſo that there is full three moneths and ten dayes for theſe Counties to lie open to the repayment of this Mony; for thoſe three moneths they are to be without pay.

Theſe are the principall things, that wee have yet thought upon for the diſ-ingaging of us, that wee tender to you; there are divers others, which the Committee hath taken into conſideration, which they ſee as much or more certainty in, than in any of theſe that hath been propounded; If it were no more than the Publique Faith of both Kingdoms, as long as the Kingdoms ſubſiſt, or the Cauſe thrives in the hands of one or other, this muſt bee diſ-ingaged, ſo that at beſt it is but a Loan, and muſt bee paid if the Cauſe ſurvive, truely, if it doe not ſurvive, it being our Religion, I know not what reaſon wee have to deſire to ſurvive it, and if wee loſe it, I am ſure wee loſe all.

Truly Gentlemen, thus, I have but one word more to ſay; The Cauſe it is Gods, if it bee not ſo, let us repent that ever wee medled with it; It is the Cauſe of our Countrey, if it bee not ſo, let us now ſay, wee repent, and leave it; It is the Cauſe of theſe three Kingdomes, *England*, *Ireland*, and *Scotland*, it is the Cauſe of Chriſtendom,

ſtendom, for if this Cauſe be carryed againſt us, certainly the Proteſtant Cauſe throughout all *Europe*, will fare the worſe for it: this is the Cauſe, & this we all know to be the Cauſe. It hath pleaſed Almighty God out of his Providence to call even us poor creatures, to be the managers of this great cauſe of his, we have undertaken it, we have formerly by our Proteſtations engaged our ſelves to the maintaining of it, wee have all of us, both Parliament, City, and all well-affected Subjects, of this Kingdom, wee have put our ſhoulders to it, wee have of late manifeſted to God and all the world, that wee doe not repent of what wee have done, wee have entred into a Solemn League and Covenant; I think the ſolemneſt that ever was ſeen in this Kingdom, Gentlemen thus, let our cheerfulneſſe in this ſervice ſhew, that wee have taken that Covenant, and doe affect this buſineſſe, with our whole hearts; I have done, *Pray God give his bleſſing.*

Mr. Edmond Calamy *his ſpeech in* Guild-hall *on Friday the ſixt of* October, 1643.

Gentlemen,

YOU have heard a worthy Gentleman of the Houſe of Commons, it is deſired by this grave and Reverend Aſſembly of Miniſters, that three of the Miniſters of this Aſſembly, ſhould likewiſe ſpeak unto you concerning this great buſineſſe, and notwithſtanding my indiſpoſition of body, being required by them, though that Gentleman of the Houſe of Commons hath ſpoken ſo abundantly to the purpoſe, yet notwithſtanding I am here come to ſpeak ſomething, the rather to declare my willingneſſe to appear in this Cauſe, that is every way ſo juſt, and every way ſo honeſt, and ſo good, that I may truly ſay, as the Martyr did, that if I had as many lives, as I have haires on my head, I would bee willing to ſacrifice all theſe lives in this Cauſe; You know the ſtory of *Creſus*, that though hee never ſpake in his life, yet when hee ſaw his Father ready to bee killed, it untyed the ſtrings of his tongue, and then hee cryed out, that they would not kill his Father; you are not ignorant that *England* and *Ireland* lye a dying,

and

and though I never appeared in this place, yet I blesse God that hath given mee that health, this day, to speak something in this Cause, for the reviving of the dying condition of *England*, and *Ireland*; It is such a Cause as is able to make a very Infant eloquent, and a dumb man to speak that never spake in all his life; The matter I am desired to speak to, is, concerning the Contribution, to perswade you to bee liberall towards the bringing in of the *Scots*, to help us in this our great necessity; The truth is, it is a great shame that *England* should stand in need of another Nation, to help it to preserve its Religion and Liberties: That *England*, that hath been enriched with the Gospel of Peace, and the peace of the Gospel for so many yeers, that *England*, that hath been blessed with so many rare Ministers of God, so many precious, and powerfull servants, that have preached the Word of God in season and out of season; that *England*, that hath professed the Gospel with so much power and purity; that *England* should stand in need, of the help of their Brethren of *Scotland*, for to preserve that Gospel that they have professed so many yeers; I confesse to mee it seems a very strange Prodigie, and a strange wonder; but it hath pleased Almighty God for the sins of *England*, for our great unthankfulnesse, and for our unthankfulnesse under these means, and for the great blood-guiltinesse, and Idolatry, and Superstition of this Nation, it hath pleased God to suffer a great part of the Kingdom, to bee blinded, especially those parts, where the Word of God hath not been preached in a powerfull manner; and there are many in the Kingdom, that will not bee perswaded, that there is an intention to bring in Popery, and to bring in Slavery; Many of them (I say) think that though the Popish Army should prevaile, and the plundering Army should prevaile, yet they think all would goe well with Religion, and with their Liberties; I say, it hath pleased God to suffer abundance in the Kingdom, to bee blinded with this opinion, out of a just judgement to punish us for our unthankfulnesse, and for our ingratitude; and this is the reason that so many men stand Neuters, and that so many are Malignants, and disaffected to this great Cause, in so much that I am concluded under this, that there is little probability to finish this Cause, without the comming in of the *Scots*, (as you heard so worthily by that Member of the House of Com-

mons;) The sons of *Zeruiah* are grown so strong, what through our fearfulnesse, what through our covetousnesse, what through our malignity, that there is little hope (I say) to finish this great Cause, or to bring it to a desired peace, without the help of another Nation, and by the assistance of God, by the help of another Nation it may be done; These are two mighty, two omnipotent Arguments, to prevaile with you to contribute your utmost aide and assistance to that Cause; since it cannot speedily bee done without their help, & by Gods blessing, it may speedily be don by their help.

What would the Kings party doe, if they could engage another Nation to their help? 21000. if they could engage them to our ruine; what would they not doe? How much more should wee be willing to contribute our greatest help to engage a Nation, that indeed is part of our own Nation, within the same Island, and our Brethren, so faithfull, and so well affected to this Cause, what should wee not bee willing to doe to ingage so great a party? I would intreat you to remember, that it is not many yeers agoe, since our Brethren of *Scotland* came hither into *England*, in a warlike manner, and yet with peaceable affections, and that you would reminde your selves, what good they did to you, when they were then in *England*, they were the chiefe Causes of this Parliament, that now wee doe enjoy, and of all the good that hath been reaped by this Parliament; (as you may well remember) By their comming in you know this Parliament was procured, and their second comming in (through Gods mercy) may bee a means to confirm this Parliament, and to establish it, and to uphold it in its dignity, and in the priviledges of it, and to keep it from being ruined; and if the Parliament bee ruined, you all well know that our Religion, and our Liberties are ruined, for the Parliament is the great Conservatour of Religion and Liberties; and I may truly say, as you know *Caligula* did once wish, that all *Rome* were one neck that hee might cut it off at one blow; They that intend to ruine the Parliament, they ruine your Religion and Liberties, & all *England* at one blow; Now (I say) as their first comming was a meanes to produce this Parliament, so their second comming in (through Gods blessing) may bee a means to establish it, and to confirme it; And when they were here, you know how faithfully they carryed themselves, and when they had

done

done their work, how willingly they went away without doing any hurt, and I doubt not of the same faithfullnesse, nay, you ought all to beleeve, that they will likewise, when they have done the worke they are called too in *England*, they will likewise with the same faithfullnesse depart, for it is Religion that brings them here, and the same Religion will make them willingly leave us, and goe home to their owne Countrey, when they have done that worke for which they came. I am assured that the great hope at *Oxford* is, that they will never prevaile for the getting of Money for to bring them in; and if they once see the matter of Money effected, and if they once heare of the Scots comming in, it will worke such a terrour there, as I am assured, that it will (through Gods mercy) produce a notable complyance of that Party with the Parliament for an effectuall peace, such as all the godly of the Land shall blesse God for.

I foresee there are many Objections that may be brought to hinder this worke, many mountaines of opposition that will lye in the way: And likewise that the Malignants will buz many things in your eares, if it be possible to put some great rub in the way, to hinder the effecting of this work, but I hope, the love you have to God, and to your Religion, and to the Gospel, and to yours wives and children, will swallow down all these objections, and conquer them all; Ile name some few objections, and give you some short answer.

Some it may bee, will put you in minde, to call in question the lawfulnesse of contributing towards the bringing in of the *Scots* to this Nation; But for this, Ile give you an easie answer, Certainly Gentlemen, it is as lawfull for the Parliament to call in our brethren of *Scotland* to their help, as it is lawfull for mee, when my house is on fire, and not able to quench it my self, to call in my neighbour to quench my house, that is ready to burn down; The Kingdom is all on fire, wee are not able with that speed to quench it, as wee wish, wee call in our brethren in *Scotland* to help us to quench the flames that are kindled among us; It is as lawfull as it is for the Master and Marriners of a Ship, when it is ready to sink through a mighty Tempest, to call in other Marriners to help to keep the Ship from sinking; It is the condition of our Kingdom now, it is ready to sink, and it is our desire that our

brethren of *Scotland* would come in to our aide, to keep it from sinking.

Others it may be will object and say to you, it is rebellion, especially to call in another Nation to your helpe. But I beseech you give me leave to put you in minde, that when the *Scots* came last into *England*, there was a Proclamation out against them, wherein they were called Rebels, and there were prayers to bee said in our Churches (as you well remember) in which we were to pray against them as Rebells, and there was Money likewise contributed then, for to hinder their comming in, and to raise an Army to drive them out of the Kingdome, and I doubt not but you may remember, all the ill-affected did contribute Mony to keep them out of this Kingdom, and from tarrying in; but it pleased Almighty God through his great mercy, so to change and alter the state of things, that within a little while, the Nation of *Scotland*, even by Act of Parliament, they were proclaimed and made the true and loyall Subjects of the King, and in those Churches in which they were prayed against as Rebells, even in those very Churches, they were pronounced the good Subjects of the King; this I doubt not but you remember, & I doubt not, but through the mercy of God, the Lord raising up our hearts, I doubt not but the same effect, will come of their second comming into this Kingdom; and they that now tell you they are Rebels, and you do an act of Rebellion, in the contribution to the bringing of them in. I doubt not but you shall see an Act of Parliament to call them his Loyall Subjects, (wherein I hope our King will concurre with his Parliament) and likewise Prayers made; nay, a day of thanksgiving, as was after their first comming, a day of Thanksgiving for the mercy of God, in stirring up their hearts to be willing to come unto our help.

But it may be some others will object and say, why should we that are Ministers, engage our selves so much in this businesse? to see a Reverend Assembly of grave Ministers to appeare here in so great an Assembly. This it may be, will bee a mighty objection to some, but I beseech you give me leave to give you a short answer did I not think that that that shal be said this day, would mightily conduce to peace, for my part, I would not have been the mouth of the Assembly; did I thinke any other way to produce a solid and a setled peace, a Religious peace. I that am a Minister of peace,

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an Ambaſſador of peace; I would not have been a Trumpeter to this buſineſſe this day: the truth is, if you would have peace with Popery, a Peace with ſlavery; if you would have a *Judas* peace, or a *Joab* his peace, you know the Story, he kiſs'd *Amaſa*, and then killed him; if you would have a peace that may bring a maſſacre with it, a French peace, if you would have ſuch a peace, it may be had eaſily; but if you would have a peace that may continue the Goſpel among you, and may bring in a Reformation, ſuch as all the godly in the Kingdome doe deſire, I am concluded under this, and am confident that ſuch a peace cannot bee had without contribution towards the bringing in of the Scots, and that is the reaſon for the promoting of this peace, this bleſſed peace. that we have appeared here this day: and me thinks (Gentlemen) the very ſight of theſe worthy Divines, me thinkes ſo many Divines, ſo many Orators, ſo many ſilent Orators to plead with you, to bee willing to engage your ſelves to the utmoſt to help forward the Nation of *Scotland* to come to our help. And likewiſe I would put you in mind of the 10. of *Numbers*, there you ſhal read that there were two ſilver Trumpets; and as there were Prieſts appointed for the convocation of their Aſſemblies, ſo there were Prieſts to ſound the ſilver Trumpets to proclaime the Warre. And likewiſe in the 20. of *Deuteronomy*, you ſhall finde there, that when the children of Iſrael would goe out to Warre, the ſonnes of *Levi*, one of the Prieſts, was to make a ſpeech to encourage them. And certainly, if this were the way of God in the Old Teſtament, certainly much more in ſuch a Cauſe as this, in which Cauſe Religion is ſo intwin'd, and indeed ſo interlac'd, that Religion and this Cauſe, they are like *Hippocrates* his twins, they muſt live and die together. And (Gentlemen) if Religion were not concerned in this Cauſe, and mightily concerned; and if Religion did not live and die with it, we had not appeared this day; And I hope this will be a ſufficient anſwer unto this Objection.

But there is another Objection which I will anſwer, and then briefly give leave to my other Reverend Brethren, that likewiſe are prepared to ſpeake here. The great Objection of all is this, that the City is already exhauſted, and ſo much Money hath been lent already, that there is no hope of lending any more; this is the grand Objection. But truly (Gentlemen) for my part, this is one

of

of the chiefe Arguments I have to perſwade you to lend a little more, becauſe you have lent ſo much: give me leave to put you in minde of that Story, in the 2 *Kings* 13. the Story of King *Joaſh*, that came to viſit the Prophet *Eliſha*, when he was ready to breath out his laſt, the Prophet *Eliſha* gives him a bow and arrows, and bids him ſhoot, hee ſhootes, and bids him ſmite, hee ſmites the ground thrice, and then he ceaſed, the Prophet was exceeding angry with him, and tells him, you ſhould have ſmote the ground 5 or 6 times, and then you ſhould have utterly conſumed the *Aſſyrians*, whereas now you ſhall ſmite them but three times. Give me leave to apply this, Gentlemen, you have ſmote the ground thrice, you have lent once, twice, and thrice, indeed you have been the fame of *England*, and the Repairers of *England*, and the Ornaments of *England*, you have lent much, but let mee tell you, you muſt ſmite the ground 5 or 6 times, if ever you look to conſume the *Aſſyrians*, if ever you look to bring this Warre to a happy Peace, that your poſterities may rejoyce in this Peace, you muſt ſhoot one arrow more, and then through Gods bleſſing, you may utterly conſume theſe Enemies, that you and your poſterity may rejoyce in a happy peace; It is a famous ſtory of *Johannes Eleemozinarius*, that when hee had given even almoſt all hee had to the poore, his friends were exceeding angry with him, and told him hee had undone himſelf, what was his anſwer? O (ſaith hee) I have not yet ſhed my blood for Jeſus Chriſt; Jeſus Chriſt hee emptied himſelf of his Divinity, to make us rich, hee became poore, and ſhed his blood for you; You have not yet made your ſelves ſo poore as Jeſus Chriſt was, that had no houſe to lodge in, and he did all this for your ſakes; You have not yet ſhed your blood for the Cauſe of Chriſt; Wee read that *Moſes* was willing to bee blotted out of the book of life, for the Cauſe of God; and wee read of *Paul*, that hee was willing to bee accurſed, for the people of *Iſraels* ſake; And will you not bee willing to venture your earthly proviſions for ſo good a Cauſe as this is, which (I ſay) *England* was never engaged in the like.

Religion hath produced all the wealth you have, all your wealth is but the childe of Religion, wee have a ſaying, *Religio peperit divitias, & divitiæ devoravunt matrem*; Religion hath begot wealth, and the Daughter hath devoured the Mother; *& filia devoravit*

matrem;

matrem; but give mee leave, and I hope (through Gods blessing) you will invert this saying, Religion hath got you all the wealth you have, you Gentlemen, and I hope the Daughter now will preserve the Mother; I hope Riches will preserve Religion, and not destroy Religion. A famous example of *Polanus Nolinus*, that when hee had given all that hee had away, and being asked, why hee would give so much to the poor, hee gave this answer, *Ut levius ascenderem scalam Jacobi*, that I might the easier get up *Jacobs* ladder; And let mee assure you, in the word of a Minister, the contributing to this Cause for Gods sake, and for the glory of God, and for the peace of the Gospel, (I say) will bee a means to make you the sooner ascend up *Jacobs* Ladder; not for the giving of the money, but for the evidence of your Faith, through the merits of the Lord Jesus Christ, by your giving of the money; And certainly that man will never get up *Jacobs* Ladder, that hath the rust of his money to bear witnesse against him, at the day of Judgement, especially at such a time as this. Give mee leave to put you in minde of one other story, and that is of one *Bernardinus Ocanus*, that was so liberall to the poore, that every penny that hee gave to the poore, hee would call it a holy penny, and a happy penny, and hee would blesse God, that hee had that penny to give; indeed hee was a Papist, and his ordinary speech was, O happy penny, that hath purchased immortality to mee; indeed this speech was not good, for it is not our money that doth purchase heaven, that is an evidence of the truth of our Faith, that layes hold upon Christ for salvation; But let mee tell you, if ever (Gentlemen) you might use this speech, O happy penny; you may use it now, Happy money that will purchase my Gospel, happy money that will purchase Religion, and purchase a Reformation, to my posterity, O happy money, and blessed bee God that I have it to lend! And I count it the greatest opportunity that ever God did offer to the godly of this Kingdom, to give them some money to lend to this Cause; And I remember in this Ordinance of Parliament, you call it Advance money; It is called an Ordinance to advance money towards the maintaining of the Parliaments forces; and truly it is the highest advance of money, to make money an instrument to advance my Religion; the Lord give you hearts to beleeve this.

You ſhall have the Faiths of both Kingdoms ingaged in this Cauſe, the Kingdom of *Scotland*, and the Kingdom of *England*, and ſurely the Publique Faith of *Scotland* will ſecure the Publique Faith of *England*; I ſpeak now of ſecondary cauſes through Gods bleſſing. I am informed by the Commiſſioners of *Scotland*, that the Nation of *Scotland* are now taking the Covenant, (that wee took the laſt *Lords* day in this City:) And you know that a *Scotch* Covenanter is a terrible thing; you know what mighty things they did, by their laſt Covenant; you know that the name of a Covenanter, the very name of it, did doe wonders; And I am aſſured by them, that there is not one perſon in the Kingdom of *Scotland*, that is not a Covenanter, and there ſhall not one abide among them, that will not take this Covenant, and there ſhall not one of thoſe 21000 that are to come over in this Cauſe, not one of them ſhall come, that will not take this Covenant, but they muſt take this Covenant before they come; O that the conſideration of theſe things, might work up your hearts to a high degree of Charity, to a ſuperlative degree, and that the Lord would make you more active and more liberall in this great Cauſe; For my part, I ſpeak it in the name of my ſelf, and in the name of theſe reverend Miniſters, wee will not only ſpeak to perſwade you to contribute, but every one of us, that God hath given any eſtate to, wee will all to our utmoſt power, wee will not only ſay *ite*, but *venite*, wee will not only ſpeak to you to lend, but every one of us, as wee have already lent, ſo wee will lend to our utmoſt power, and bleſſe God that wee have it to lend; for indeed it is now a time of action, and not of ſpeaking only, becauſe it is an extraordinary buſineſſe, therefore here is an extraordinary appearance of ſo many Miniſters, to encourage you in this Cauſe, that you may ſee how reall the godly Miniſtery in *England*, is unto this Cauſe.

The Goſpel it is called a Pearl of price, by our Saviour Chriſt, and I hope all you Merchants, will part with your goodly pearls to buy this pearl of price; You Tradeſmen, the Goſpel is called a Treaſure hid in the field, ſo our Saviour Chriſt calls it, I hope you will bee willing to part with your earthly treaſures, to preſerve this bleſſed treaſure, that is hid in the field; you have parted with ſome goodly pearls already, I hope you will part with your other

goodly

goodly pearls: There is an excellent Story of one *Nonius* a *Roman* Senator, that had a pearl that hee did prize above his life, and when *Anthony* the *Triumvir*, one that was then in great power, when hee sent to *Nonius* to have the pearl, hee would not send it him, and hee told him, that if hee would banish him, hee would bee willingly banished, so hee might save his pearl, if hee would take away his life, hee would dye with his pearl; hee did not regard his Countrey, so hee might have his pearl; hee regarded nothing, so hee might have his pearl; but hee would not part with his pearl, what-ever hee parted withall; This pearl it is the Gospel of Jesus Christ, that you have professed in this City, and I hope you have professed it with power; and certainly, you have the name of those that have professed the Gospel in the greatest purity of any under heaven; This pearl is this Gospel, I hope you will part with all willingly and cheerfully, rather than part with the Gospel, though you goe to prison, carry the Gospel with you, nay, though you lose your lives, it shall bee with the Gospel, and for the Gospel; I hope so.

There is one Argument more, and then I have done, and that is from the inveterate hatred they have at *Oxford*, against the City of *London*, and against you for your good, because you have been so well-affected to this Cause. Gentlemen, I beseech you give mee leave (that am no Statesman, nor acquainted with the affaires of policy, yet give mee leave) to put you in minde of this, that surely the plundering Army at *Oxford* conceive that they shall finde a great treasure here in the City, though many pretend they have no money; Though certainly you have done well, and lent much, yet the plundering Army give out, that if they get possession of the City, they shall finde a treasury to bee able to pay all they have been at: And if ever you should bee driven (which God forbid) to make your peace, it would cost you twenty times as much then to procure your peace, and such a peace it may bee, that would bee rather a Warre than a Peace, and a death better than that peace, which now you may have for a very little, a most happy peace.

There is a famous story of *Zelimus* Emperour of *Constantinople*, that after hee had taken *Ægypt*, hee found a great deal of treasure there, and the Souldiers came to him, and asked him, what shall

wee doe with the Citizens of *Ægypt*, for wee have found a great treasure among them, and wee have taken their Riches? O (saith hee) hang them all up, for they are too rich to bee made slaves; and this was all the thanks they had for the riches they were spoyled of; And it may bee, though some of you that stand neuters, or some of you that are dis-affected to the Cause of the Parliament, may think that if the Lord for our sins, should give up this City unto the Army that is with the King, you may think that you shall escape, yet bee assured that your goods will bee Roundheads, though you bee not, your goods will bee *Gybalins*, though you bee *Gwelfs*, as the story is; Certainly, there will bee no distinction, in the plundering of your goods, between you and others; and therefore let mee beseech you, that as the Lord hath made you instruments to doe a great deal of good already, for indeed you are the preservers of our Religion, and you are the preservers of our Parliament, by your liberality, and by your former contributions, and by your assistance, and the Lord hath made you mighty instruments of our good, let mee beseech you, that you would persevere, and now wee are come to the Sheat Anchor, wee are now come to the last cast, I beseech you, you would persevere, and hold out; and O that my words might adde somewhat to help forward this contribution! It hath pleased God to make mee a setled Ministery in this City, and I have now been here almost five yeers in this City, and though I had never done any good in my place, I should now think it a great fruite of my comming to this City, if after five yeers unprofitablenesse, I might speak somewhat this afternoon, that might enlarge your hearts to a greater measure of liberality; All I will say is this: Wee Divines say, that Perseverance is the only grace that Crowns a Christian; *Methuselah* lived 999 yeers, if hee had fallen away from Grace, at the 999 yeers end, all the good that hee had done before, had been quite forgotten; I know that God will so uphold his children, that they shall never fall away, but I bring it as a supposition, that suppose that *Methuselah* had forsaken his righteousnesse, all hee had done before, had been quite forgotten; but God hath made a promise, never to forsake his Children, and that grace hee hath begun in them, hee will finish, and I doubt not but that God, that hath put it into your hearts to bee

ſo liberall already, and to doe ſo much in this Cauſe, and to bee ſo cordiall, and ſo reall, and to exceed all other parts of the Kingdom, I hope that ſame God now will finiſh that good work hee hath begun, and will crown all his graces in you, with the Grace of Perſeverance; and that God that hath been the Author of all the good you have done, I doubt not, but that God will bee the Finiſher; *And I beſeech God to give a bleſſing to that hath been ſpoken.*

Mr. Jeremiah Burroughes *his ſpeech in* Guild-hall *on Friday the ſixt of* October, 1643.

Gentlemen,

PRovidence hath caſt this Aſſembly, met for ſuch a weighty occaſion (as indeed it is the weightieſt, that hath concerned *England* in our age) to bee late, and ſo perhaps weariſome to many of you, but you may well bee content to ſtay a while, although you ſhould bee deprived of a great part of your ſleep this night, if this Evenings buſineſſe may have the hoped ſucceſſe of it, it may make you ſleep quietly and ſecurely many nights after. Things of preſent and abſolute neceſſity, call for action, not deliberation; this work that you have been called unto, is ſuch, as you muſt leave objecting againſt it, and rather fall a bleſſing God, that you may bee uſed in it; In the 1 of *Chronicles* 22. 14. When *David* and the people had come and offered of their eſtates freely, and bountifully; *David* hee humbles himſelf then, Who am I? and who are wee? It were happy if you come all with ſuch an humble frame of ſpirit, to admire that God preſerves your lives, and calls you at this time to ſuch a work, ſo concerning his glory, and the good of three Kingdoms, yea of the Chriſtian world; If ever you that have eſtates had cauſe to rejoyce in them, then now when God preſents ſuch a large opportunity for his ſervice as hee doth; and wherein conſiſts mans happineſſe, but in being ſerviceable in his generation? In theſe dayes to bee acted by that poore, low principle, *Qui bene latuit, bene vixit*; that is, let us keep

our ſelves ſafe, and quiet, keep our eſtates, take heed of appearing too farre, wee know not which ſide may prevaile; this is an argument of a vile and a ſordid ſpirit; let ſuch a mans name bee writen in the earth; Unworthy is ſuch a man to live in ſuch a Generation as this, in which God is doing ſuch great things, as might enliven the deadeſt heart, quicken the dulleſt ſpirit, raiſe the heavieſt, and inlarge the ſtraiteſt ſpirit living upon the earth; In former times indeed there was leſſe charge called for, there was leſſe trouble, but there was leſſe ſervice too, and what doe you think to bee the meaſure of a mans happineſſe, either little trouble, or much ſervice? A gratious heart thinks it as great a mercy to lay out for God, as to receive from God; God in theſe our dayes is riſen on high in his adminiſtrations, and our hearts ſhould riſe together with him; *Pſalm* 105. 4, 5. Thy mercy O Lord is above the heavens, and thy truth reacheth unto the clouds; what followes? bee thou then exalted, O Lord, above the Heavens, and let thy glory bee above all the earth; This day Gods name, Gods great works they are above the heavens, they are very high, wee behold them, let our hearts riſe in a ſuitable way, as God riſes in his workings, and all ſay, and doe as wee ſay, that God may bee exalted now above the heavens indeed.

God can doe his work without you, and doe it certainly hee will, howſoever, but ſeeing hee is now laying a foundation of the moſt glorious building, that it is like ever hath been in this world, if hee ſhall bee pleaſed to call you to bee helpfull in it, it will bee Gods mercy, and your glory; Were it that this one principle were raiſed in the hearts of people, that to doe publique ſervice, it is not onely a duty, but a dignity, how ready, how abundant then would men bee in the Work of the Lord? There hath lately been the moſt bleſſed union of two Nations, as ever was in the world, lifting up their hands to the high God, ſwearing that they will amend their wayes, and ſeek to reform themſelves according unto the Word, let us now reach forth our hands and hearts, unto our brethren in *Scotland*, let us come up fully unto this our engagement, and rejoyce in it, for certainly that Nation is a Nation that God doth love, a Nation that God doth honour, and by thoſe many expreſſions of his love, ſhewed that hee doth intend to make them ſpeciall inſtruments of the great things he hath

to

to doe in this latter age of the world; It is a Nation that is united the most firmely of any people under heaven, Wee may truly call it a *Philadelphia*, and *Brightman* (that famous light in former times, 30 or 40 yeers since) did parallell the Church of *Philadelphia* with the Church of *Scotland*; *Philadelphia* signifies brotherly lov; When was there ever a Nation, such a Church, that joyned together in such firm Covenants as they have done? had wee had the like union amongst us, O what great things had wee done long before this time?

A Nation it is that hath engaged it self to God in a higher way, in a more extraordinary way, than any Nation this day upon the face of the earth hath done; in the most solemn way Covenanting with the eternall God, powring forth their prayers, and their tears for joy, together with their Covenanting; A Nation that hath reformed their lives for so small a time more than ever any people that wee know of in the world have done, and a people that have risen up against Antichrist more in another way, than ever people have done, and that is the great Work of God in these times, and therefore God certainly hath a love unto them, because they breake the ice, and begin the work, and arise in such a way as they doe for the pulling down of that man of sin. A Nation that God hath honoured by giving as glorious successe unto, as ever he did unto any; whose low and meane beginnings hee hath raised to as great a height, as ever low beginnings in any Countrey were: How hath God dissipated and blasted the Counsells of their adversaries? how hath he discovered all their Treacheries? although they be in themselves (comparatively at least) a poor people, and of little strength, (as the Church of *Philadelphia* was) yet they have kept the word of Gods patience, and God hath kept them in the houre of temptation; God therefore is with them: (How happy should we bee, if we may have them in a neare union with us?) And a people that have carryed themselves with as great honour and faithfulnesse, with as great wisdome and order in the most difficult worke that ever a people did undertake, in those by and intricate paths that were before untrodden. Certainly that they undertooke at the beginning of their worke, but a few years since, it could not but be looked upon with the eye of reason, as the most unlikely worke ever to have proceeded, as any worke

hath

hath ever done, and yet how hath the Lord been with them, and with what wiſdome and graciouſneſſe have they carryed it? Was there ever ſuch an example ſince the world began, of a people comming out of a poorer Countrey, into a fat and richer Countrey, and having thoſe opportunities that they had to enrich themſelves to goe away ſo as they did? (their greateſt enemies they now admire at them.)A people they are that began to riſe for their Liberties, when the generality of this people here, were ready baſely to bow down their backs,and put their necks under the yoke:and had it not been that they had been willing to have endured the brunt, we had all been ſlaves (it is like) at this day. A people that are exceeding ſenſible of our condition, witneſſe that when our Letters from the Reverend Aſſembly came unto them, they received them with teares, and much meltings of ſpirit, in their Generall Kirke Aſſembly; witneſſe their readineſſe and willingneſſe to come now, though in winter ſeaſon, in times that wee dare not venture our ſelves abroad; witneſſe the temptations that they have had unto the contrary, and yet carryed through all.

They now deſire 100000 *l.* what is this to 300000 *l.* in pay? what is this to five Counties? what is this to the plunder of a whole City? what reaſonable termes doe they proffer to come among you? doe but give them 100000 *l.* advance, and they engage themſelves for three moneths and ten dayes,and in the winter time to be in the Kingdome, not to have a foot of *Land* granted unto them, or aſſured them, but willing to depart againe without any more,when they have done their worke; this certainly cannot but ſatisfie any ſpirit that is never ſo malignant, at leaſt it may ſtop his mouth. A Nation it is that wee are engaged unto likewiſe, that that now is deſired of you, is no more indeed[then is their due, it is due already to them, but they deſire it not in that way. Wherefore ſhall ſuch an opportunity as this is be loſt for want of Money? God forbid; ſhall a people to whom God hath given ſuch teſtimony of his acceptance, be rejected by us, when they would come in and help us? Their Liberties are ſetled,why they, though on the other ſide of *Jordan*, they are not therein ſatisfied, to ſit ſtill, but are willing to come themſelves, and come into the brunt, and hazard themſelves, for the ſetling of their brethren in the inheritance of the Lord likewiſe.

And

And it is not only the number of those that shal come in 21000 that is our advantage, but the great busines is, the ingagement of a kingdom, the incouragement of such a Kingdom, that God hath given such testimony to, that that Kingdom shall be by this everlastingly engaged in what is deare unto us, in our peace and our security, that is the advantage of all. And as the Lord hath a delight in this place, in this Nation, he hath no lesse surely in this renowned City; this City whom indeed our adversaries have found out nick-names for, and call it the rebellious City, (as formerly *Rehum* the Chancelor, and *Shimshai* the Scribe, *Ezra* 4. called the City of *Jerusalem*) but God hath other names for you, it is the City of the Lord of Hosts, it is the faithfull City, and God hath much mercy certainly for this place. There is no City in the world, that hath such a cloud of incense of prayers goe daily up to heaven (I verily believe) as doth from this City. Yea, put all the Cities of the earth together, I scarce thinke that God is so much honoured in family duties in them all together, as he is in this place. A City that hath had the powerfull preaching of the Gospel, beyond all Cities upon the face of the earth; and the Ministers of it receiving more encouragement here, then they have done in any other parts of the world. A City that hath more of the power and life of godlinesse, then any place yet upon the face of the earth; surely God intendeth good to this City, and doth likewise delight in it, and he hath great things for this City to do, and great mercy to bestow upon them.

You have been the bulwark of that honourable Assembly in both Houses of Parliament, you have been their safety, you have been their assistance, their lives have been preserved by you, and God will remember it another day, and hee hath mercy in store for that labour of your love, and that hazard that you endured in that thing: You have been the refuge of the banished Ministers, and Saints of God in most parts of this Kingdome, and in *Ireland*, and the blessing of those that are ready to perish, it is much upon this City night & day. Never did the Lord stir up so many young ones, as he hath done in this city at this time, that promises great mercy, that speaks aloud to us, that God intendeth to do great things by them. Never was there so many godly ones, or more, (to speak with modesty) together in place of power in this City, then there is at

this day. You have the blessing of all the prayers of all the servants of God throughout this Kingdome; Parents shall teach their children to blesse God for *London*, as long as they live, yea for many generations, when they have any fruit by the Gospel, they shall teach their children to acknowledge it to the glory of God; children thanke God for *London*, thanke God that ever you heard of Christ, had it not been for the forwardnesse, the zeale, the activenesse of the Spirits of those in *London*, you had never come to enjoy these Liberties of the Gospel, as now you doe. And now shall this City withdraw themselves from such a noble and great work of God, as they are called unto at this time, and let it fall because of them? for it is in your power, either to raise it, or to let it fall, (that is the English of it) it is in your power now, either to save us, or to undoe us, and shall this be let fall now out of love of Mony? shall I say, Let the Mony of those men perish with them? No, I came not hither to threaten, but to perswade; consider that the mercies that you have from Christ, cost Christ more then money, they cost Christ his deare heart bloud: Who is it that raised your estates more then others? have not many of you come hither low, as *Jacob*, with your staffe to this City, and now behold these bands, this estate? who knows but that you are raised for such a time as this? Have not you engaged your selves many times in prayer to God, when first you entred into Covenant to God, did not you give up all your estate then to God, to bee employed in his Service, God cals for his due at this time from you? Oftentimes upon your sick beds, and death beds (in your apprehension of death, that they would have been death beds) you have then given up all again to God, and vowed that if God did raise you up, you would live to his service, you would employ your strength in his Service. God calls for all those vows, you have now an opportunity to fulfill all those vowes: And seeing providence hath cast it so, that a Reverend Assembly of Divines, hath appointed us to speake thus unto you, give us leave to speak in the name of God unto you, and to call upon you in the name of God; for the fulfilling of all the vows that you have made upon your sick beds, to give up your selves and your estates for the service of the Lord: And know that if you shall keep your estates otherwise then God would have you, it will be to you as the Manna was to the Israelites, they kept it

longer than they ſhould, and there was wormes in it; that that was preſerved no longer than Gods time, was ſweet, but that that was kept afterwards, it had wormes breeding in it; Your eſtates you have now, you muſt not think will alwayes bee ſo ſweet as they have been unto you, if you preſerve them longer than God would have you, there will wormes breed in them, yea the curſe of God will bee in them.

Have not you ſent up many prayers to God, for this great Cauſe, that God would bleſſe it? (I appeal to you) then you have engaged your ſelves to Heaven by all your prayers; therfore I beſeech and intreat you now, by all the prayers you have made, (as before by your vowes, by all the prayers you have made) upon your Falling dayes, that God would preſerve his Cauſe, that you would now doe as much as in you lies, to maintain his Cauſe, otherwiſe how doe you trifle with the great God, and mock him in your prayers, that you ſeek to him to maintain it, and when there is an opportunity in your hands, you will not doe what lies in you. It may bee you will ſay, wee have done much already; Wee acknowledge it, and bleſſed bee God for it, but know the Cauſe is a great Cauſe, and it is a great God that you doe for; *Philo Judæus* tells us, it was enough among ſome heatheniſh people, but to ſay to them, *Libertas agitur*, the buſineſſe is your Liberty, that is afoot, enough to venture their eſtates and lives; It is not Liberty alone, but Religion (as you have heard:) But becauſe ſome may perhaps caſt ſuch a ſcruple into your mindes, as we have heard of it; That what warrant have wee to take up Armes to maintain Religion? that is not at preſent to bee diſcuſſed, but only this, to ſatisfie and ſtop all their mouths with one word:

Thus farre none can deny it, but it is lawfull to take up armes, to maintain that civill right wee have to our Religion, and this wee doe; For wee have not onely a right to our Religion, by the Law of God, but wee have a Civill right to this our Religion, that other Chriſtians have not had, and therefore there can bee no ſcruple in this, to retard you in ſuch a work as this, you have done much, but a gratious heart will ever think what hee hath done for God, it is but poore and low; That example is famous of *David*, that had done ſo much for preparing the Temple of God, in the 1 of *Chronicles* 22. 14. It was 1000000 talents of ſilver, and

1000 talents of gold; which some compute a matter of 33 Cart loads of silver, allowing 20000 *li.* to every Cart load, and 70 millions of *French* Crowns of gold, this *David* had done preparing but for the house of the Lord, and yet hee saith that out of his poverty hee had done all this; all this was but a poor and low thing for him to doe in comparison of the great God; why, have you done more then this? therefore seeing it is for the high God, you have done it, look upon what you have done, but as low, and still goe on in the work of the Lord; You have done much, and so have the adversaries too; Wee would have you to weigh this, that the adversary hath been at as much charge, as you have been, as bountifull and free as you have been; in the 46 of *Isaiah* 6. Wee read that the Idolaters did lavish out their gold upon their Idols, yea, they lavished their gold out of their bagges: Certainly, our adversary hath felt the burthen of this, and hath been at the charge of it, as much as you; You have done much, but yet you have not gone in a good work so farre as a *Herod* hath done; *Josephus* in his 15 Book of *Antiquities*, and about the 12 Chapter, tells us of *Herod* the King, that in the time of scarcity, hee sold away all his moveables, all the plate that was served to his table, and fetched corn from *Ægypt*, and bought it for the poor, and cloathed them, yea, and gave seed corn to the *Assyrians* his neighbours; Why now, in this our Kingdom, wee may see much Plate still at many Noble mens tables; yea, at many Gentlemens tables, a great deal of Plate reserved, they have not sold all their moveables, and Plate to give away; it is but a proportion of their estates, and but to lend upon so good security.

And take this one consideration further, your having done much, is a mighty preparation, to make your doing now to bee formidable to your adversaries; for what is the hope of your adversary? but that you are drawn dry; They triumph in this, and they tell the world, that there must bee such petty wayes, to seek to the City, to get petty summes of money, and all is even gone, and therefore wee shall have them to bee a prey ere long; but when they shall see, that after so much hath been expended here, that you have such free spirits, and to come out still abundantly with further treasure, this will more daunt their hearts; this 100000 *li.* will daunt their hearts more than 2000000 *li.* before hath done; If you say, why doe wee doe all? What if God will give the City,

ty the ſpeciall honour, yet the Countrey will bee required for a great part beſides; but the Lords work now to bee done, it muſt bee done eſpecially by his ſervants; and wee know in *Ezra*, when as the adverſaries of *Judah* would have come and helped in the work, they would not ſuffer them to come and help in the work; I ſay not, wee ſhould doe ſo; but onely to ſatisfie us in this, that wee ſhould not think it much, that God ſhould eſpecially honour us in ſuch a work as this is; But yet beſides know, that your intereſt in this buſineſſe, it is more than the intereſt of other men; for other men care not what becomes of Religion, what care they for Reformation? they are willing to bee ſlaves to ſome, that they might have others ſlaves under them; But you deſire Reformation, you therefore ſhall have the greateſt ſhare in the bleſſing of the iſſue of this work; and therefore if others doe not ſo much, yet you ſhould bee willing to bee forward in the work you are now called to; and if you bee willing, it is like in a little while, you may get ſuch power, that you may bring others to doe whatſoever may appear to bee juſt; If it ſhall bee ſaid, I, but a great deal is done, but to little purpoſe all this while; O (my brethren) ſay not ſo, it is an unthankfull voyce, this, for much hath been done, there hath been a check given to the adverſary, the ſtream of tyranny and ſlavery, it hath been ſtopped, your lives have all this while been preſerved by what hath been done; If you think, but it is too late, and all will bee loſt that wee doe; Say not ſo neither, this is below a *Roman* ſpirit, the *Romans* when *Hannibal* was at their gates, yet would ſell their fields at as great a rate, and as great a conſideration, as at any other time; Even the field where the Enemy was, found buyers, when it was put to ſale, there were enow to buy that field; Your ſpirits would ſcarce riſe ſo high to give a valuable conſideration, for the field of your Enemy, to bee Fee ſimple to your ſelves; bee not diſcouraged, you have not only the Faith of both Kingdomes, (that hath been offered) but wee as Divines may offer you this day the Faith of Heaven, the Faith of the promiſes of Heaven, they are offered to you, and there is nothing will blaſt that work more than a diſcouraged heart; You know that the very thing that cauſed God to deprive the children of *Iſrael* of *Canaan*, when they were at the borders, it was, becauſe they were diſcouraged, and ſaid, There are children of *Anak* here,

and let us not go; The Lord is bringing of us to a blessed *Canaan*, it is true, wee are in a wildernesse, but wee know God hath brought us into the wilderneſſe, and hee will speak comfortably to us in it; and let us not bee afraid of difficulties, lest wee bee deprived of that good Land that God is bringing us into; and little cause have wee to bee discouraged, for those wee have to deal with, their spirits are base and vile; why should wee fear those uncircumcised *Philistines*?

And wee see God hath been with us, in every thing that wee have undertaken; Wee have never shown our selves like men, but God hath shown himself to be like a God for us. If you say, Well, but were it not better wee bent all our forces to some Accommodation? To that wee answer you thus: You have to deal not only with his Majesty, but with a Popish party that are about him, and what security you can ever have of your peace, (as was worthily said before) except the Scottish Nation comes in for to fasten it, it is easie for any one to judge. I will tell you but one story about that, and because it is suitable unto you, I will therefore relate it here: It is a Story that I finde in the Chronicles, that in the dayes of King *Edward* the sixt, King *Edward* sends to this City for assistance against the Lords, and the Lords send to the City for their assistance likewise, against the Protectour, the Earl of *Somerset*; and the Common Councell was called, (I suppose in this place,) and there stands up, as the story saith, a wise discreet Citizen, in the Common Councell, and makes this speech unto them; First, hee acknowledges that the cause was right for the Lords, for the Kingdom, though it were against the will of the King, because the King would not then put in execution those Laws that should bee, but hindered them, but yet (saith hee) let mee reminde you of that that I have read in *Fabians* Chronicle, (it was one *George Stadley* that stood up, let mee reminde you of that) when there was a fight between the Lords and the King, the Lords send for assistance to the City, the City granted their assistance, the Lords prevailed, the King was taken, and his Son a Prisoner; afterwards they were both released upon Composition, and amongst other things, this was one, that howsoever the City should bee preserved, that the City should suffer nothing for what they had done; and this Composition was confirmed by Act of Parliament, but

(saith

(ſaith this Citizen) what came of it? did the King forgive? No, nor forget, for afterwards all our Liberties were taken away, ſtrangers were ſet over us, for our Heads and Governours; the bodies and the eſtates of the Citizens were given away, and one miſery followed after another; and ſo wee were moſt miſerably perſecuted; and here was their Accommodation.

Wherefore then (to cloſe all) you have heard before, that wee come not onely to perſwade you, but to ingage our ſelves as well as to perſwade you, and to doe that, that wee would have you doe: For our parts, as wee have in ſome proportionable manner done it already, ſo wee are ready to doe it further, and it beſeemes us well to doe it; Wee read in the 3 of *Nehemiah*, that the firſt that did help to repair the City, it was the Prieſts of the City, and about the middle of the City, the Prieſts of the Plain, I ſuppoſe it is meant, the City Miniſters, and the Countrey Miniſters, and you ſhall finde in that Chapter, ſeverall ſorts of people were there, there were the Rulers there ſpecially mentioned, I ſuppoſe their chief Rulers, as their Aldermen, &c. they were very forward in that work of the Lord; Yea, there were the Tradeſmen, there you read much of the Goldſmiths, two ſeverall times in that Chapter, you read of the Goldſmiths, more then others, and you read of the Apothecaries, that they were ready in their work; yea, and you read of the Daughters of men, how they forwarded their Parents; I would I had to ſpeak to many young ones this day, I hope I ſhould prevail much with them, to bee great forwarders of you that are more ancient, that you may doe this freely, which you are here exhorted to.

Have not many of you ſpent your blood in this Cauſe, yea, how many young ones in this City have loſt their blood? Mee thinks a ſpirit of indignation ſhould riſe in you, to vindicate the loſſe of the blood of your Servants and Children, many pretious ones, that might have lived many yeers, to have done good ſervice for the Lord; Even the children of the City, they riſe and cry, *Hoſanna, Hoſanna, O bleſſed is hee that commeth in the name of the Lord*! O then let old Citizens bee forward, mee thinks Elders ſhould bee forward in this Cauſe, for mee thinks they ſhould not think themſelves men of this world; In the 17 of *John*, Chriſt ſpeaks of himſelf, when hee was going out of the world, *I am not in the World*;

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and so should you going out of the world, even say, you are not in the world; and therefore let your close in going out of the world, be a happy close in such a blessed work as this is. And know there shall come a day, wherein you shall bee calling and crying to God for mercy; the successe of this evenings work will bee recorded against that day, when you shall cry for mercy. I conclude all with applying the words of *Jotham* to the men of *Sechem*, in the 9 of *Judges* 7. *Hearken to me, that God may hearken to you*: So (I say) hearken to that worthy Member of the House of Commons, unto that Reverend Divine before, and to him that shall come after: Hearken unto us this day, that God may hearken unto you.

Mr. Obadiah Sedgewick *his speech in* Guild-hall *on Friday the sixt of* October, 1643.

Gentlemen,

I Am commanded by the Assembly of Divines, and they by a command from the House of Commons, to bee present at this solemne and publike meeting, and from them to move for that, which I confidently presume is granted already, a helping heart, and a helping hand, to preserve (O that we must be forced to say so, and yet blessed be God that we are alive to say so, to preserve!) our Religion, our lives, and the lives of ours. It is I confesse my happinesse, that I am not to speak unto such who have made our troubles, and that laugh at them, but unto them that see our distresses, & know how to compassionate them: the perswasion is the more hopeful, when the compassion is beforehand afoot: if that honorable Gentleman that spake first, had bin sent with fire to destroy your City, or others with Swords from that grave Senate, to have destroyed your lives, or with armed power to have compelled and plundered your estates, there I confesse a refusall, nay a contempt had been the most proper answer. But Sirs, their addresse unto you is paternall, it is humble and full of efficacy, it is but to request you to preserve your own lives, it is but to request you that you would not suffer your selves, your wives, your children, your

City, your Religion to be destroyed. I confesse that I had prepared divers things to have worked on you; but they that have spoken before me, have scarce left me any new matter to say, but all (which I wish with all my heart were wrought in you, as well as in my selfe, nothing left but) to doe.

The Religion that we have all our lives professed, if it bee not worth thy money, trample it under thy feet: Religion (brethren) is an invaluable thing, it is farre above our estates, farre above our lives, nay it is far above our soules. For our estates, the Heathen say so much, That our estates were not to be insisted on, when Religion was in danger, and therefore some of them have according to their imaginary Religion, (the strength of it) they have neglected their goods to preserve their Gods: nay they have (as *Alvinus* did) neglect his owne wife and children, to take care of that vaine Deity that they sacrificed unto. It is (I confesse to mee) a most remarkable thing that *Pliny* reports, (and good Gentlemen, let not Heathens exceed Christians, in love either to their Country or Religion:) You know that *Hannibal* was a sore enemy to the *Romans*, and the *Romans*, when they to maintaine themselves against them had exhausted all their publique treasury; a Consull in the Senate bespake the people that they would all bring out their personall estates, (something like what is this day moved unto you) it was so instantly, it was so universally relished, that all sorts of people brought in abundantly, and (might I give but a suggest unto the grave Senators, that) the Citizens, and the richest Senator in *Rome*, left not himselfe, (so prodigall was he, for the safety of the publike, he left not unto himselfe) for to keep himselfe and household, above the value of 16 Crowns. O shal heathens be so prodigall to preserve themselves against a *Hannibal*, & shal not Christians be as carefull to preserve their Religion against Antichrist.

Well Sirs, as that which you are desired to expend something of your estates for, is Religion, that is farre beyond all your estates, so it is that, that is farre beyond all your lives: For I beseech you what are all your lives for value unto Religion, what will your lives bee to you for comfort, when the Sunne is taken out of the Firmament, and the Gospel is removed out of this English horizon? if you should outlive the Gospel, why (the Lord bee mercifull to you) what would your lives availe you?

were it not better to make Religion and the Gospel your Executors, then to make Idolaters your Executors? were it not better to make Religion your Executors, then to make your selves, or your posterities heires of Idolatry? When *Troy* was taken, *Anchises* disdained to take his Sonnes counsell, to save his life: Away! live when *Troy* is taken? And truly (Friends) if there bee in any of you, (as I perswade my selfe there is in all of you that heare me this day) a sense of God, a sense of your soules, a sense of the Gospel of Christ, why you must acknowledge now, that all your comforts are lost, that all your hopes on earth are lost, and all your hopes in heaven are gone, if the Gospel, if that Religion bee gone. Nay, (as I said at the beginning) it is that, that no not your soules can stand in competition with; I confesse the soule of man is a precious thing, it is as the ring of Gold, yet if I doe not mistake my selfe) Religion is the most precious Diamond in that ring. The busines of Religion, why, it is the salvation of your souls, no lesse then your souls, and higher I cannot speak. And if this will not move you, at this time to lend out your strength, to preserve your lives, your estates, your Religion, that which preserves your soules to eternity, I can say nothing more. But then Sirs observe one thing, there is not onely this dignity in Religion that may challenge all that you are and have; but there is likewise an efficacy in Religion: It is one of the best Masters, and one of the best Fathers, true Religion is. What you lay out to preserve it, that one day will returne to preserve you. I have ever thought our Religion to be our shield; and as he said of his shield, so Religion will say to you, Defend me, and I will defend you. It is our shield, why, preserve your shield, you preserve your selfe: O that this large Auditory would but remember two or three things, that I will speake unto you. It is better (Friends) to keep your Religion with the expence of all you have, then to keep all you have with the losse of one dram of Religion; and if you should quit the preservation of Religion, you shall lose in the event, both Religion and your selves too. There will be a double losse; you may perhaps for the present be at a double cost to keep up Religion, but you shall be at a treble losse if you lose Religion; you shall lose your lives, you shall lose the estates that you keep, and you shall lose your soules too; and if any thing keeps you, it is Religi-

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gion. For if any thing keeps God, that keeps all, it is the keeping of Religion. Now Sirs, as this argument (besides al that hath bin said; for in truth, they have left me almost naked, that I have nothing to say; as this argument) may revive those affections that have been stirred up already, so methinkes, if you looke but upon the very condition of the Church this day, I professe unto you, it will break your hearts; and therefore may certainly open your purses this day: Why, (friends) if I am able, I may not deny, no, not one day, nor the second day, nor the third day, nor any time, I must not deny to help a poor *Lazarus*; I must not see *Lazarus* to starve and die at my doores, if that I am able to helpe a poore Christian: Why, if my bowells must extend themselves, if my helpe must extend it selfe to one Christian, how shall I, how can I see, the Churches of Jesus Christ, for to gaspe and give up the Ghost at the feet of bloud? There are two sorts of bloud which will lye heavie upon my soule, if that I should suffer the guilt of them to be upon my soul; there is the bloud of Christ, and the bloud of the Churches of Christ: If *Abels* bloud, the bloud of a single person, was so heavie upon *Cain*, what will the bloud of this Church, of all the Churches of Christ, let downe upon our souls; if we should now faile to help the Churches of Christ? But if there were no other Argument to deale with you, but onely something that might concerne your selves, I professe, as I am satisfied in my owne Spirit, so I am perswaded it were enough to perswade you. Why, (Friends) you have done already, (I speak not to flatter you, you have done already) more then all the land hath done, even to the preservation of all the Land, nay more then all the Christian world hath done to preserve the Cause of *Christ*. And let me tell you, that God hath not been behinde hand with you, God hath looked upon you, as much (I meane this City, God hath looked upon this City, as much) if not more, then upon all the land besides. And truly, if you will cast cast up all accounts betwixt God and your selves, though you have done very much, yet you are in arrearages still unto God; God is still beforehand with mercies, though in mercy he hath stirred up your hearts to doe thus.

There are three things me thinks, wherein the Lord hath shewed himselfe to you, that may for ever ingage your hearts,

with all alacrity to ſpend, and to be ſpent for his cauſe: Why, the one is, he never would to this day ſuffer the deſtroyer, notwithſtanding all their intentions, (he would never ſuffer the deſtroyer) to enter into this City; he hath ſtill diverted them, as you have obſerved by ſome admirable acts of providence, when their reſolutions have been to come to this place, (the Lord knowes in what condition you had been by this day, if providence had not (at one time eſpecially) diverted them from it; but notwithſtanding all this, God hath not ſuffered them to this day, to ſhoot one arrow into your City. But then there is another thing; as the Lord hath not to this day ſuffered them to come in a publike hoſtile way, ſo he hath from time to time diſcovered all the Treacheries, Plots, and deſignes againſt you. When the enemy could not deſtroy you above board, but thought to undermine your Lives and States, and all (I need not ſay much to revive your memories,) of late dayes, did God unknowne to you, deliver you from deſtruction, and ſhould you now be backward to doe for this God, that hath preſerved all that you have, and all that you are? Nay, conſider one thing more; he hath in all the publike ſervices; wherein indeed, if any people in the Land deſerve our acknowledgements and honour, this City hath got it from the whole Land. But this is that I was ſaying, God hath in all the publike Services and Battails which have of late been fought in the land, God hath hanged the ſhield of ſalvation upon your ſhoulders, he hath been pleaſed to caſt all the glory, not onely of preſervation, but of the great ſucceſſe, and honour, and victory, God hath caſt it upon the people of *London*. And will you, that God hath defended all this while; will you that God hath preſerved from ſecret treachery; will you, that God hath given hearts all this while to ſtand for *God* above all the people of the earth: will you that God hath done ſo much for in the times of battaile, more then for all the reſt, will you fail now to do for God? God forbid, I beſeech you rather that your hearts may be doubled and trebled for that God that is ſo good to you. And not to trouble you long, becauſe the truth is, I am confident there needs no more to be ſaid, you long rather who ſhould moſt ſhew his affection at this time to preſerve all: Why, there is one thing more that might bee ſpoken too, that is, touching our brethren of *Scotland*: Why, ſo ma-

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ny things have been ſaid already, that I can ſay nothing.

Our condition (worthy Sirs, our condition) of *England*, mee thinks it is ſo like the condition of that poore man, that went between *Jericho* and *Jeruſalem*, there the Prieſt hee paſſes by on the one ſide, never ſo much as lookes upon him; Our Prieſts and Popiſh party, and another ſordid party that cleaves to them, they doe not ſo much as conſider the lamentable loſſe of this poore Kingdom of *England*; the Levite he came, and looked on indeed, but hee paſſes by: I pray God it bee not laid to the charge of ſome Churches abroad, to whom wee have been helpfull, that they can have eares, to heare of our diſtreſſes, and wounds, but have not hands at all to help us, whether they have tongues to pity us, wee know not; Onely there is the Samaritan (Sirs, the Samaritan) that ſaw this wounded man, and that had compaſſion, and that went to him, and that bound up his wounds, and that powred in Oyle and Wine; Truly (Sirs) the Samaritans that wee finde on earth, (for our great Phyſitian in Heaven, wee bleſſe him ſtill for looking upon us; but the Samaritans, the onely Samaritans that wee have on earth) they are our brethren in *Scotland*; O the tears that they have ſhed for poore *England*! O the Prayers that they have in ſolemn manner, from time to time, ſent up to Heaven for poor *England*! O the Petitions that they unknown for a long time to us, did direct unto his Majeſty, if it had been poſſible to take up all differences! and now yet again, as if their inward compaſſions, as if their prayings to Heaven, as if their petitionings to man were nothing, ſo ſenſible, ſo affectionate are they, to live with us, to dye with us, that they are ready to come in, to adventure their deareſt lives, to ſave our lives; Why (Friends, why) what will move your hearts, if this doth not move your hearts? I doe profeſſe it is the greateſt equity under heaven, to lend our eſtates, ſome of our moneys to them, that are not unwilling to venture their lives for us.

I know many Objections might bee made; You have done much already, and the ſumme is great; I ſay no more, There is nothing great, to a minde that is great, and the Cauſe is great, and though the ſumme of money bee great, yet their love is greater, then all you can lay out to anſwer their love; And ſay not (grumbling) wee have done often and often; I ſay to you, as Chriſt ſaid to

him that asked him, How often must I forgive my brother? Why, 70 times 7 times; So will I say for this publique Cause, you must doe, and you must doe, and yet you must doe, and yet you must doe, as long as there is a penny in thy purse, as long as there is strength in thy hand, as long as there is breath in thy body, you must bee all Servants to Christ, and Servants to the Churches of Jesus Christ.

And so I beseech the God of Heaven, that what hath been delivered unto you this day, (and much hath been spoken, I think as much as possibly can unto men) that it may bee effectuall, to move your hearts, that what is done, may bee speedily done, and fully done, lest wee bee for ever undone; Nay, that wee may bee preserved, and not only wee, but all the Churches of God preserved. *And the Lord of Heaven make impression upon your hearts.*

FINIS.